

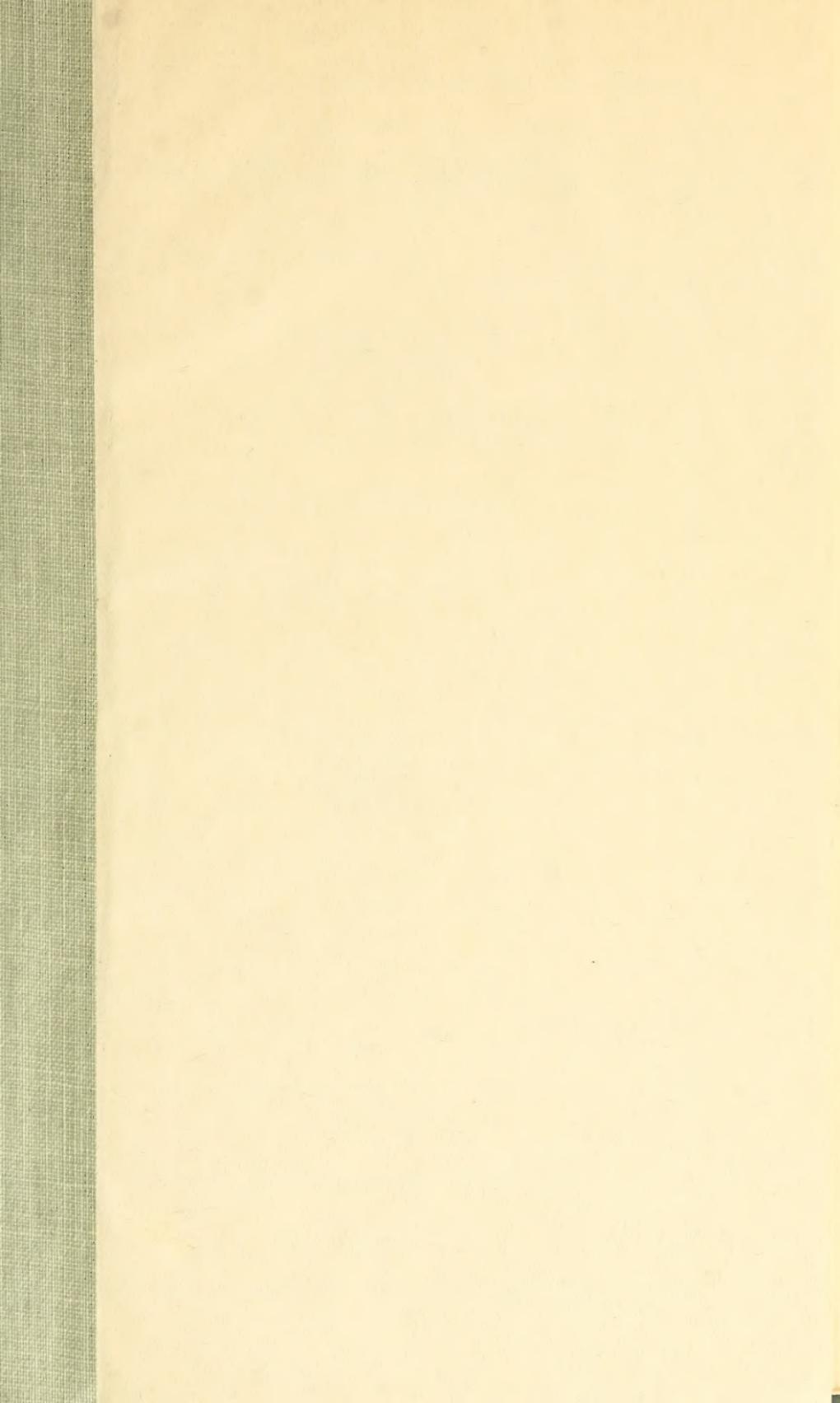
HISTORICAL SKETCH OF THE FIRST BAPTIST CHURCH
WILMINGTON, N.C. 1808---1933

By

J. Marcus Kester

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HISTORICAL SKETCH
OF THE
FIRST
BAPTIST CHURCH
WILMINGTON, N. C.

1808---1933



BY

J. MARCUS KESTER, Pastor

125TH ANNIVERSARY EDITION

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Raleigh**



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**Celebration
125th Anniversary**

April 12, 13, 1933

Wednesday, April 12, 7:45 P. M.

Organ selection.....	Mrs. T. J. Head, Organist
Hymn: "Faith of Our Fathers".....	Congregation
Invocation.....	The Pastor
Reading of Psalm 84.....	The Pastor
Chorus: "Glory Be to God on High".....	By Mozart
By Voices from Choirs of the City	
Reading of the "Historical Sketch of Church"	
Prayer.....	Rev. A. J. Barton, D. D.
Doxology and Benediction.	

Thursday, April 13, 7:45 P. M.

Organ selection.....	Mrs. T. J. Head, Organist
Anthem: "Send Out Thy Light".....	Quartet
Invocation.....	Rev. L. R. O'Brian
Hymn: "I Love Thy Kingdom, Lord".....	Congregation
Reading the Anniversary Greetings.	
Anthem: "As It Began to Dawn".....	By Quartet
Greetings from other churches of the city.	
Hymn: "Blest Be the Tie That Binds".....	Congregation
Benediction.....	Rev. Ernest C. Kolb, Windsor, N. C.
Fellowship Social in the Social Hall of Church.	

Dr. W. T. Smith,
Mr. J. L. Baldwin,
Mrs. A. M. Alderman,
Dr. J. D. Freeman,
Mrs. E. P. Brock,
Mrs T. J. Head,
Program Committee.

WORSHIP
CHRISTIAN LIFE
AND THE BIBLE

THE PRACTICAL BAPTIST,
A MONTHLY MAGAZINE,
DEVOTED TO THE STUDY OF BIBLICAL
THEOLOGY, MORAL PHILOSOPHY,
PRACTICAL MORALS, AND
THE HISTORY OF THE CHURCH.
EDITED BY JAMES M. COOPER,
BOSTON.

TO THE
DEACONS, MEMBERS, FRIENDS
OF THE
FIRST BAPTIST CHURCH

ANNIVERSARY GREETINGS

Read at the Celebration

From Rev. A. D. P. Gilmour, D. D., Pastor First Presbyterian Church, City

My Dear Dr. Kester:

In behalf of my congregation and myself, personally, I just wish to send you these few lines of greetings and congratulations on the occasion of the celebration of the 125th anniversary of the organization of your church.

It is a great thing to have stood in a community for a century and a quarter for the highest things of the spirit and it is simply impossible to calculate, according to any human and earthly standards, the value of your service to Wilmington throughout this long period of time, when many generations have come and gone.

May the Lord bless you and keep you,

May the Lord lift up His countenance unto you
and be gracious unto you,

May the Lord cause His face to shine upon you
and give you peace, both now and in the life
everlasting.

Most cordially,

**From Dr. W. B. Oliver, Louisville, Ky., Pastor, 1893-
1898, received too late to be read at the
Celebration.**

Dear Brethren:

Permit a voice out of the past to bear you a word of greeting and congratulation. Probably the oldest ex-pastor in years,—certainly so in terms of service,—I join in the acclaim and good wishes of this anniversary occasion with wholeheartedness.

Perhaps no other, of all those who have been privileged to serve the old First Church, has been so uniquely connected with its history. I was present,—a small lad,—when the church was dedicated, and well remember how proudly—and justly—the brethren spoke of it as the “prettiest and most churchly” house of worship south of Baltimore.

It was during my pastorate that the first Sunday School Annex was completed and put into use. I was among those who joined with Pastor Hurt in the celebration when the new Sunday School building was completed. So,—for more than 60 years I have seen the growth of your magnificent plant.

During my pastorate, which began forty years ago—(March, 1893)—a mission was started which developed into the Southside Church.

And as your pastor I welcomed the Southern Baptist Convention to our city by the sea, and in this next to the last free entertainment of that great body, I witnessed the most striking example of Christian unity and community spirit that I ever saw or knew of. Everybody—irrespective of creed, took part in it.

And so, I know the kind of folk you are, and while many of those who so patiently and helpfully labored with me have entered upon their reward, and a new generation fills their place, I believe that better days of larger and richer service are for the church—not aged, but just come to maturity.

May God's richest blessings abide upon you all and your pastor, and may each year make you a greater factor in Kingdom work.

Your Brother in Christ,

W. B. OLIVER.

**From Rev. J. H. Foster, D. D., Pastor First Baptist
Church, Ashland, Va., Pastor 1909-1915**

"Unto the Church of God,
Which is at Wilmington.

"To them that are sanctified in Christ, Jesus, called to be saints; grace be unto you and peace from God our Father and from the Lord Jesus Christ. I thank my God always on your behalf for the grace of God which is given you by Jesus Christ that in everything ye are enriched by him in all utterance and in all knowledge, even as the testimony of Christ was confirmed in you."

I am persuaded that there is no church in the Southland to which this commendation of Paul may be more appropriately applied than to the old First Church at Wilmington.

Ever in my memory remains the record of your loyalty, sacrificial service and zeal for our Father's House.

Added to the ties that were formed while we were with you, the fact that we have left with you part of our very selves has intensified our interest in all the progress the Church is making.

May the blessing of God rest upon pastor and people and may you continue to grow in favor with God and man.

Cordially and fraternally,

**From Rev. M. O. Alexander, Pastor First Baptist
Church, Thomasville, N. C., Assistant Pastor
1911-1913**

Dear Dr. Kester:

I am greatly honored by being remembered in connection with the history of the First Baptist Church of Wilmington. I am justly proud of my relationship with the church through a period of more than eight years. I was not only the first assistant pastor of First Church, Wilmington, but first to serve in that capacity among Baptist churches in North Carolina, the First Church took the lead in giving the pastor help. Miss Nettie King (now Mrs. Gore) was employed by the church at the time, this was during 1911-13. I wish to extend best wishes and hearty congratulations upon the one hundred and twenty-fifth anniversary of this church that has served so well and written its name permanently not only in Baptist history, but also in the history of North Carolina. "Many shall rise up to call her blessed." It was this church that did so much to hearten and encourage me. Some of the most helpful and inspiring experiences of my life are associated with this church. The W. M. U. of the First Church, sent me to the Seminary at Louisville in 1913. It was from this church I was appointed Chaplain in U. S. Navy in 1915. The church kept in touch with me throughout the World War. The most loyal friends I have known were members of this church, some of them still there, many have passed on. I bless God and the church for these good friends. I was ordained in First Church, Wilmington, in 1913, just twenty years ago, Dr. J. H. Foster, Rev. J. A. Sullivan and Rev. W. G. Hall were on the council of ordination as were the Deacons of the church.

While I was serving as assistant to Dr. Foster, I organized the church at Winter Park Garden and was its first pastor. I organized the church at Delgado (now Gibson Avenue, I believe) and Mr. L. W. Moore was Superintendent of the Sunday School. He really kept that work going in its early years, giving liberally of his time and money to it. I preached at Castle Hayne

and Wrightsboro churches during this period also and established a mission at Farmers, some miles from Wilmington.

I would like to mention individuals, how happily I remember them, but the list would be long and for the moment I might possibly overlook some of the best loved. I just send sincere love to all who are there and especially to those who were associated with me in the other days.

I want to express my love for the church and my deep gratitude for her great help to me personally. May she live and serve throughout all the years, until His Kingdom comes.

My love abides and my prayers continue for the Great Old Church and her beloved and honored pastor.

Cordially,

Isaiah 50:7—"For the Lord God will keep me: therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

**From Rev. W. Marshall Craig, D. D., Pastor Gaston
Avenue Baptist Church, Dallas, Texas, Assistant
Pastor 1913-1915, Acting Pastor 1915-1916**

My very dear Friends:

It gives me unspeakable joy to avail myself of this opportunity to send a message of personal greetings, as you come to this glad occasion, the 125th anniversary of your noble and historic church.

As you meet today, I greet you with deep gratitude to God for permitting me to begin my humble ministerial labors in your midst. Many of you, perhaps, will recall that I had the honor of being ordained in your great church, and spent the first three years of my ministry in service with you. It is quite natural, then, that your church should have a place of peculiar affection in my heart. The old First Church, Wilmington, is dearer to me than words can express. I cherish the memory of those years, which were among the happiest of my life. I shall never forget your every kindness, beautiful expressions of friendship, whole-hearted co-operation and earnest words of encouragement to the young preacher, who was just starting out in the ministry. Although many years have passed since I served as assistant to my good friend, Dr. J. H. Foster, and many changes have taken place, I frequently find myself living over again in fondest memory many of the delightful experiences of these blessed years. It is difficult, I confess, to resist the almost overwhelming temptation to write in detail of those memorable experiences and friendships, but with your crowded program for the day I must not burden you with a long message. However, it is in my heart to say, "I thank my God upon every remembrance of you."

All through the years I have followed the progress of your work with unusual interest. From my first day of Gospel fellowship with you, in 1913, unto this very hour, I have been deeply impressed with your loyalty to Christ, your generous response to every Kingdom appeal, your wonderful and passionate missionary spirit, and your sincere desire to know and do the will of our heavenly Father. Not once has the old

church wavered, but with abiding faith in our Lord and ever-increasing devotion to Him, you have pressed forward to loftier heights of service and achievement in His name. On this 125th anniversary occasion, I extend heartiest congratulations upon such a challenging record as your church has made through its long and illustrious history. Then too, I rejoice with you and your beloved and consecrated pastor, as you review the marvelous progress during the several years of your labors together. The signal success of the church, under the able leadership of that noble man of God, Dr. Kester, has gladdened my heart. I wish for you, dear friends, an even larger measure of heaven's blessings, as the years come and go. It gives me much pleasure, I assure you, to send this word of greeting, and to express the hope that you will have a glorious anniversary occasion.

With love to all the church family and other friends in the City by the Sea, and wishing for each of you increasing happiness and success in the service of Christ, I remain,

Gratefully and affectionately yours,

**From Rev. John Jeter Hurt, D. D., President Union
University, Jackson, Tenn., Pastor 1915-1923**

My brethren Beloved:

I salute you in the Lord on the occasion of your 125th anniversary. The years I spent in your fellowship are enshrined evermore within the secret chambers of my heart. The ties of friendship formed during those blessed years will remain unbroken thru all the tides of time and eternity.

You and I rejoice greatly in the achievements of the dear Old Church within our generation. Such accomplishments have been made possible by reason of the fact that the fathers chose their locations wisely and laid the foundations deep and strong. We entered into a blessed heritage and received from their hands the commitment of a task upon which they, themselves, had wrought heroically and effectively. They saw with prophetic eyes a city and an opportunity for service which was far beyond the reach of natural vision. God, Himself, gave to them a vision which was possible only to the eyes of faith. We who come after them must learn from their example. We must so press the battle, thru experiences of depression as well as of exultation, so that those who come after us may rejoice in the fact that we too did our best in our days of opportunity.

Time and distance have separated you and me. But I rejoice greatly to know that you carry on with fortitude and faith. He who leads you today is God's anointed one and I pray earnestly that pastor and people may work together in the abiding consciousness that the Head of the Church smiles continuously upon your work with approval.

With affectionate regards to all whom I know and fervent good wishes to everyone, I am

Yours earnestly,

From Rev. D. H. Wilcox, Assistant Pastor First Baptist Church of Winston-Salem, N. C., Assistant Pastor 1916-1923, Acting Pastor 1923-1924

My dearly Beloved:

On this your One Hundred and Twenty-fifth Anniversary I send you my warm and hearty greetings, and pray God that He may give you a double portion of His Holy Spirit to guide you in the paths of His righteousness as you walk through the dark shadows of the difficult times through which we are now passing.

I rejoice with exceeding joy when I think of the years spent with you in the service of our Master. I think of these years of fellowship and service together as the happiest years of my life. I express my gratitude to you in the words of the poet, for his words seem to express my feeling perfectly as I think of you today.

“For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friends who shared the year’s long road,
And bore with us the common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the Keeper of our years.”

May your glorious past be a stimulus to urge you on in your efforts to keep the home fires burning, and to spread the gospel of the King of Kings and Lord of Lords to earth’s remotest bounds.

Affectionately yours in Christ Jesus,

HISTORICAL SKETCH
FIRST BAPTIST CHURCH
WILMINGTON, N. C.
By
J. MARCUS KESTER, Pastor

In writing the history of a great human-divine institution such as a church one wishes it were possible to convey something of the emotions and sentiments that rightfully belong to it. Anxieties, aspirations, heartaches, joys and triumphs, all are involved in the making of a church. But, alas, these cannot be adequately expressed in ink.

We would approach the history of this church with deep reverence. The story is full of the deep breathings of those who were "the salt of the earth." They lived and built for God in a great way. We who are now enjoying the fruits of their labor can never know all that went into the making of the church which has come down to us.

During its history the church has sent forth, either licensed or ordained, no less than sixteen ministers. The following were licensed and perhaps ordained: W. F. Jones, E. L. Hawkins, A. W. Stamford, J. F. Westcott, J. W. Denmark. The following were ordained here: A. J. Battle, G. W. Newell, G. M. L. Finch, Edward Eagles (colored), T. J. Wescott, E. S. Alderman, J. R. Marshall, Eugene G. Mintz, M. O. Alexander, W. Marshall Craig, and D. H. Wilcox. Some of these are now in the prime of life and doing a great work for the Lord.

Not only has the church sent forth a large group of ministers, it has fostered and started a number of important churches: Calvary, Southside, Winter Park, Gibson Avenue, Wrightsville Sound, Castle Hayne, and Farmers, the last three are not now in existence. And, in addition to these, although it did not organize, this church furnished a large number of members for the formation of the Wrightsboro and Temple churches. The combined membership of the First and all these other churches is now beyond four thousand.

During its life, the church has exerted an influence in three Associations as well as in the State and Southern Baptist Conventions. The church was first received into the Cape Fear Association. When that Association was divided in 1826, the Wilmington Church fell into the new Association, then called the Goshen, later the Union, and still later the Eastern. Since 1900 the church has been an active member of the Wilmington Association.

For the main part of the history we are indebted to a long list of faithful clerks. One of these, J. W. Collins, served three periods covering sixteen years. Two others—William Larkins and William B. Muse—served fourteen years each, and our recent clerk, J. L. Baldwin, served nine years. Others serving from one to five years were George R. French, the first clerk on our records, Isham Peterson, J. I. Bryan, D. Cashwell, C. W. and W. P. Oldham, J. J. Clemmons, George E. Leftwich, F. L. Huggins, E. S. Lathrop, F. T. Allen. Our present clerk is J. Sheppard Lane.

In order to give the history in as practical a way as possible, we are dividing it into periods of twenty-five years each.

I.

From First to Second Organization, 1808-1833

According to the authentic records of the Cape Fear Association, the church was organized sometime previous to October 1, 1808. On that date the Association meeting in Moore's Creek Church has this notation: "Received a newly constituted church in fellowship from Wilmington by letter and delegates." The delegates were John Larkins and Peter Smyth, a licensed preacher. The church reported twenty members and contributed to the work of the Association ten shillings, English money.

The following year, 1809, Simon Sellars and Reuben Everitt were the delegates. They reported twenty-four members and gave ten shillings. There is no record for 1810. In 1811, Reuben Everitt and P. Smyth were the delegates and they reported twenty members and gave \$1.50 to the work. The records of the Cape Fear Association show that the church was represented almost every year until 1826 when the Association was divided and the Wilmington church became a member of the new Association. The church was growing from year to year. In 1826 the report showed forty-five members.

Unfortunately we have no records in the church itself for this period. We know nothing as to its buildings, struggles, revivals, etc. Neither do we know definitely as to its pastors except as reflected in the minutes of the Cape Fear Association. Since Rev. Jonathan Bryan, an ordained minister, was a delegate to the Association two years in succession, 1824 and 1825, it may be inferred that he was the pastor.

Evidently the church had a set-back after it became a member of the new Association in 1827; for we do not have a report for that year or the next, and in 1829

the report showed only thirty-four members, a loss of eleven members since 1826. The delegates in 1829 were J. King and Morris Parker. The church grew rather rapidly for the next few years, reporting fifty-three members in 1831, sixty-three in 1832, and eighty nine in 1833.

The delegates to the Goshen Association in 1833 were Elder J. C. Grigg, the pastor, and Dennis Collins and H. Costin. The pastor also represented the church at the meeting of the Baptist State Convention that year. He was made chairman of the committee on Sabbath Schools and made a splendid report. Most likely the church had a Sunday school at that time. The church sent ten dollars to the State Convention to be used for Home and Foreign Missions and Education.

This brings us into the year of the re-organization of the church and so into the second period of its history:

II.

From Second Organization to New Building, 1833-1858

For some reason which we do not know, the church organized itself anew on April 13, 1833. Until recently when the Cape Fear Association minutes showed differently this date was taken as the time of the founding of the church. We have a record of this new organization. It reads: "We whose names are hereunto subscribed being assembled in the Baptist Meeting House in the Town of Wilmington, N. C. . . . do hereby on this the thirteenth of April in the year of our Lord one thousand eight hundred and thirty-three most solemnly agree among ourselves to become a regular independent constituted Church of our Lord and Saviour Jesus Christ." The fact that a Baptist Meeting House already existed shows that a church had prev-

iously existed. Just why it was thought necessary to reorganize we do not know. Our guess is that there was some trouble over missions, Sunday School work, or the work of the Baptist State Convention which had just been in existence three years. According to Dr. G. W. Paschal, author of the "History of North Carolina Baptists," many churches about this time did reorganize themselves.

The names of the charter members of the new organization and also the minutes of the church for three years are torn from the minute book. From the records of the Baptist State Convention we learn that Rev. A. W. Chambliss, the pastor, and Rev. W. J. Findlay, an agent of the State Convention in this section, represented the church in the Convention in 1835. The pastor was made a member of the committee on periodicals and was chairman of the committee on temperance. The church sent ten dollars to the work of missions and education and Rev. Mr. Findlay made a personal contribution of sixteen dollars to the same causes.

The first church conference record is that which was held on December 31, 1836. At that time a "Sister Ward" was received from the Baptist Church of Oliver Street, New York, and a committee consisting of Brethren French, Costin, Sholar, Bryan, Thally, and Hewlett, was appointed "to ascertain the possible cost of repairing the meeting house."

The next conference reported was held two months later, February 4, 1837. A Rev. Mr. Hawby acted as moderator and Rev. James McDaniel of Fayetteville addressed the meeting. The committee appointed at the December conference was asked to see whether or not a minister might be secured.

It was over a year until the next conference reported, May 28, 1838. Then Rev. William Culpepper acted as

chairman and Rev. James McDaniel led in prayer. At this conference a letter of dismission was granted a colored member, named Hannah, to unite with a church in Alabama.

The first record of a regular pastor is found in minutes for April 5, 1839. It reads: "Resolved that Brother A. P. Repiton be, and continue as pastor of this church as long as the pastor and members shall agree." They did not agree very long. At the end of the year the pastor resigned because of a disagreement with Brother French. However, a few years later, he was made pastor again, as we shall see.

The pastor in 1842 and a part of 1843 was Rev. A. J. Battle. It was during his pastorate that the church experienced a great spiritual awakening. A revival, which began on March 2nd, lasted until the summer. About one hundred persons united with the church. Not only were the white people stirred, but great numbers of Negroes were converted. At the July conference seventeen Negroes presented themselves for membership; but they were then received only as "mourners." Later on many of them were received into the church.

The Rev. A. P. Repiton was again made pastor in 1843 and served for about a year. In his closing message to the church he made some remarks which were taken to mean that he thought he had been treated unjustly by the church, or some members of it. These remarks stirred the church deeply and brought on a terrible church row. At one conference the members became so enraged that a number arose and went noisily out of the room. Those who remained felt that for such boisterous conduct those who had gone out should be expelled from membership and proceeded to do so. Some, however, came back in and apologized and were kept in the membership. Others were so broken up

over the matter that they organized another church, known as the Orange Street Baptist Church somewhere about Sixth and Orange Street, with Repiton as pastor. This church existed some fifteen years. The church house, I understand, was burned during the Civil War, and the church disbanded. Many of the members returned to the Front Street Church, as this church was then called. The pastor, A. P. Repiton, was also invited to supply the Front Street Church during the absence of the pastor due to illness.

So much for the pastorate of A. P. Repiton. On October 1, 1844, Rev. James McDaniel became the pastor of the church. McDaniel was a strong man and a leader among the Baptists of his day. He was one of the founders of the Baptist State Convention and for nineteen years was its president. He was at his prime during his pastorate here and led the church forward in many ways. It was during his pastorate that the Southern Baptist Convention was organized, and he and Brother Havens were sent as messengers to the organization meeting in 1845.

From the records it appears that from January 1845 on the colored members held their meetings separately from the white members; at least they held their conference meetings at a different time. On January 2, 1845, the use of the church building was granted to Brother A. J. Battle "for the purpose of preaching to the colored people on Sabbath afternoons and with a view of collecting an African congregation." On May 26, 1845, two colored deacons, Harry Burgwin and Marion Walker, were chosen for the colored portion of the church.

Brother James McDaniel closed his pastorate with the church in 1851. Rev. W. H. Jordan was then called and began his work early in 1852. Rev. Mr. Jordan was a native of Bertie County, this State. He was edu-

cated at the University, and for several years was the Corresponding Secretary of the Baptist State Convention. He was a man with a strong evangelistic appeal.

During all these years the church held a high standard for its members. It expected them to live right and to be active in their support of the church. On one occasion, September 24, 1855, we read this: "Resolved that the members of the church be cited to attend here next Sabbath morning to signify their desire or intention to continue their membership, and that on failing to do so either present, or represented by letter or proxy, their names to be erased from the church membership." All members were expected to attend the conferences, and failing to do so, or to give a reasonable excuse, were expelled from the church.

Rev. W. H. Jordan closed his work as pastor of the church in September, 1855. In February of the following year, 1856, the notable pastorate of Rev. John Lamb Prichard began. He was called from Lynchburg, Va., and in the call it was stipulated that a new and more commodious house of worship would be erected. So he at once set himself to that task. At a conference held on September 22, 1856, a committee, consisting of the pastor and Brethren Ellis, French, Mitchell, Parker, Larkins, and Hallet, was appointed to consider the matter of building a new church house.

At a conference held the next Spring, April 20, 1857, a vote was taken on the location of the new building. Of those voting, twenty-one voted for a new location, and three voted to build on the location of the church at that time, namely, corner of Front and Ann Streets. It was not until January 19, 1858, that the location was agreed upon. At that time George R. French recommended the purchase of a lot running 120 feet on Market Street and 165 feet on Fifth Street, at a cost of

\$4,000.00. At the May conference the lot was purchased from John J. Connally for \$4,500.00, he giving \$500.00 of the amount.

The plans for the new building and the purchase of the lot may well mark the beginning of the third period in the history of the church.

III.

From New Building to Dr. Pritchard, 1858-1883

At a conference, November 29, 1858, a building committee was appointed, and in December a sub-committee of the building committee was asked to visit other outstanding churches to secure suggestions and information about church buildings. The sub-committee, consisting of the pastor, Dr. J. L. Pritchard, and George R. French, visited Richmond, Washington, Baltimore, and other places. On April 18, 1859, the building committee recommended that a Mr. Sloan of Philadelphia be the architect and that the church be modeled after the Fredericksburg church. The model finally decided upon was Early English Gothic with two towers, a high tower and a lower one.

The cost of such a large building was necessarily great, and the membership was small, only two hundred and forty-two members, and a number of these were slaves and others poor. However, the church courageously faced its task. On February 14, 1859, over ten thousand dollars were subscribed toward the building. In April the pastor was asked to visit other churches and conventions with a view of securing other funds for the building. As a result of one tour the pastor reported \$848.37 in cash and \$422.00 in pledges. By November 9, 1860, \$19,828.00 had been subscribed

toward the new project and \$11,028.00 had been already collected and disbursed. We have no definite figures as to the total cost of the building; but, judging by the amounts mentioned from time to time, and by the debt on the church some years after the building was completed, it must have cost fifty or sixty thousand dollars, and perhaps more.

The building was started in a great way. Everything looked bright. Then came the terrible Civil War of 1861-1865. And, in spite of all the heroic band could do it was impossible to complete the structure. In "The Memoirs of Dr. J. L. Prichard", we are told how he eagerly watched the erection of the building. On one day he would mention in his diary that a certain side was up, and on another day another wall, or window. He was interested in every brick that went into the edifice.

One thing which greatly helped in the erection of the church was a spiritual revival which swept the town in 1858. This notation is made in the Memoirs of Dr. Prichard: "Early in the spring of 1858, Wilmington was visited with the most remarkable religious awakening known in the city." Sunrise prayer meetings were held each morning for some two months. The First, or Front Street Baptist Church as it was then called, received about a hundred members. Other churches also received many.

The religious revival not only prepared for the new building and the sacrifice involved in such a task, it also prepared the city for the worst scourge it has ever experienced, the yellow fever epidemic of 1862. The packet-boat, "Kate", brought the yellow fever to the city in July. For awhile it was scarcely noticed. But in September its deadly work began, and rapidly grew worse. The first week in October 267 cases and 32

deaths were reported; the next week, 395 cases and 40 deaths; the following week, 431 cases and 102 deaths; and the next week, 194 cases and 111 deaths. By November the epidemic was over; but large groups of people had left the city and everything was broken up. Thirty-seven per cent of the cases resulted in death.

During all this awful period Dr. J. L. Prichard, the pastor of this church, along with one or two other pastors, stuck to his post of duty. Mrs. Prichard and the children had gone to Richmond in August for a visit, and they were advised by Dr. Prichard not to return during the epidemic. Dr. Prichard had his sister with him during the time. When she was stricken with the fever he remained with her as much as possible in addition to visiting as many others of the sick as he could. About the middle of October Dr. Prichard himself was stricken with the deadly malady. He rallied for a time, but could not overcome, and so passed to his reward on November 13, 1862. He was buried in Oakdale, the cemetery of the city he had served so faithfully for six years.

Dr. Prichard is the only pastor who has died while pastor of this church. In view of what has been written about him, it is needless to say that the church greatly loved Dr. Prichard. They had such confidence in him that soon after his coming to the church, the church ceased its old custom of calling a pastor year by year. After his death, the church passed resolutions which speak of their high esteem for him. One paragraph of the resolutions especially reveals his service during the yellow fever epidemic, and this we quote: "Although frequently urged to leave, his universal reply was 'The poor need my assistance and I must remain and do what I can'. Thus he lived for the good of mankind and when danger threatened he faltered

not, but, like a true soldier of the cross, he stood firmly and died at his post, died a martyr in the cause of humanity."

Due to the impoverished conditions brought on by the war, and the sad conditions which followed the yellow fever peril, the church could not do much. The loss of their noble leader left them in a sad plight. However, they rallied as best they could and tried to secure another pastor. Their first efforts were unsuccessful. It was not until the spring of 1864 that they secured Rev. W. M. Young, a native of Scotland, at that time pastor of a church in Williamsburg, Va.

The church having left its old building on Front Street and the new structure not completed had to hold its meetings in the Town Hall. The war-time conditions are reflected in the records of this period in several ways. The pastor is away visiting the soldiers. Rev. A. Paul Repiton, pastor of the Orange Street Church, is referred to as chaplain. Even the salary of the pastor reflects the war. He was to receive in 1864 six thousand dollars, and for 1865, his salary was placed at ten thousand dollars, the highest salary ever paid by the church. But, alas, in 1866, he only received fifteen hundred dollars!

One other item during this time will be of peculiar interest. At the conference held November 7, 1864, a request was received from the colored members asking that they be allowed to hold their worship services among themselves. The request was approved and we hear no more of the colored members in the church, except that on May 26, 1867, Edward Eagles, a colored preacher was ordained by the church. We suppose that the colored members of this church formed the church now known as the First Baptist Church, colored, which still exists on North Fifth Street.

Rev. W. M. Young resigned as pastor in October 1867, and for about a year the church was without a pastor. Then Rev. J. C. Hiden of Portsmouth, Va., was called and accepted. He set out at once to complete the building. Various methods were resorted to in order to secure funds for the completion of the great building started some ten years before. Boxes for free-will offerings were placed in the leading stores. Visits were made to other churches and conventions. Finally it was decided to rent the pews. It is reported that in February 1869, the pews rented for the sum of \$10,575.00. In addition to all these means of securing funds, the church borrowed five thousand dollars more.

So the building was finally completed, and the crowning event of all this period took place, namely, the dedication of the building on Sunday, May 1, 1870. Dr. E. T. Winkler, pastor of the Citadel Square Church of Charleston, S. C., preached at the morning hour, and Dr. Thomas H. Pritchard preached at the evening hour. That was indeed a great day in the history of this church; for it marked a new day for the Baptists in this city and section. In their new church house, the Baptists had a building which would rank with any in the country. It still stands as a monument to their vision and consecration. The membership in 1871 was only 210 and 145 of these were women and children and only 65 were men. What faith and what devotion they must have had!

The bell for the new building was presented to the church on December 4, 1871 by Brother George R. French. It was made in part from the old bell which was sent to Boston to be recast. So the bell that still calls us to worship carries with it the call which rung over a century ago. This fact alone ought to help us

to be faithful to our day as those radiant souls were to theirs in years now long gone.

It will be of interest to know that for some years after the new building was erected the Sunday School was not permitted to meet on the main floor of the auditorium. Its sessions were held in the balcony. This caused much discussion from time to time. Finally, in 1875, the Sunday School was allowed to hold its opening and closing exercises on the main floor, but had to retire to the balcony for the classes. Because of the trouble over this matter, we find the ladies in the "Sewing Society" on March 2, 1874, suggesting a "Lecture Room." This, however, was not realized for several years.

In April, 1875, the pastor, Rev. J. C. Hiden, resigned to accept the call of the Greenville, S. C., church. This church then extended a call to Rev. J. B. Taylor of Culpepper, Va., and he accepted.

The big task before the new pastor was the paying of the large debt on the church. This he set about to do. On January 2, 1876, George R. French made a stirring appeal for the payment of the debt and offered to pay \$2,000 of the amount. It was not, however, until May 8, 1881, a little over five years later, that the debt was finally paid in full. On that date W. A. French made an appeal and offered to pay \$1,500. Then followed other subscriptions until \$6,100 was pledged. This was \$100 more than was needed. Such an accomplishment brought great joy to the members. The congregation lingered in the church until nearly two o'clock, crying for joy and congratulating each other on the splendid achievement.

Free from debt, with a beautiful building, the church entered upon a new era. The membership grew rapidly to 367 and the Sunday School to 225.

After about eight years of faithful leadership, the pastor, Dr. J. B. Taylor, resigned in March, 1883 to take effect on July 15th. And on July 16th Dr. Thomas H. Pritchard was called from the Broadway Baptist Church of Louisville, Ky. As he has the distinction of having had the longest pastorate in the history of the church so far, it is fitting that we mark the new period with the beginning of his ministry here.

IV.

From Dr. Pritchard to Dr. Hale, 1883-1908

Dr. Pritchard entered upon his duties as pastor on November 1, 1883. He at once organized the church for greater work. The following June, we see the first recorded report of the president of the Woman's Missionary Society. On December 11th of the same year, the church purchased a lot at the corner of Fifth and Wooster Streets for an "Old Ladies' Home." About a year and a half later the church purchased the lot and building adjoining the church for a pastor's home at a cost of \$5,500.00.

The membership rose in 1885 to 410 and three Sunday Schools with 405 pupils and 45 officers and teachers were reported. On October 31, 1886, thirty-four members were lettered out to form the Brooklyn Church, now Calvary. The next month plans for the long-discussed Lecture Room were made.

About this time, the Second Baptist Church, which had been formed about 1870 turned over to the Advent faith under the leadership of J. P. King and was lost to the Baptists. Some of the members, however, returned to the First Church.

The Baptist State Convention, which had met with the church in 1867, met again with the church in 1886.

Other items showing the progress of the church at this time were the purchase of the beautiful chandeliers and the installation of the pipe organ. At the conference of April 7, 1890, the organ was reported in place and all paid for except one hundred dollars. Various persons, including especially Miss Cannie Chasten and her father, were thanked for their services in connection with securing the organ. Miss Cannie agreed to play the organ for six months without pay as a donation to the organ.

The church was prospering so in every way that it decided to cease the custom of renting the pews.

However, this prosperity was not to go on without opposition. Trouble, involving a division in the church, had been going on for some time. This now came to a head and on October 9, 1892, Dr. Pritchard resigned to take effect the first of the year. For nine years he had served the church in his own great way. He was an outstanding man among Southern Baptists. Before coming here he had been president of Wake Forest College for three years, chairman of the Board of Missions in the State, Associate Editor of the Recorder, and had held a number of important pastorates, in Baltimore, Raleigh, and Louisville, Ky. During his pastorate 483 members were added to the church.

On January 9, 1893, the church called Rev. W. B. Oliver, and he entered upon his duties as pastor on March 16th. During his pastorate several things stand out in the minutes. One of these was the restatement of strong resolutions concerning the duty of members in the matter of supporting the church. All members were expected to assume a just proportion of the expenses of the church, and failing to do so, were adjudged guilty of covetousness and subject to the discipline of the church.

Another important event was the organization of the Southside Church. This occurred on August 6, 1894, when thirty-four members were dismissed from the First Church to form the new organization. At the same time, the Old Ladies' Home was ordered sold to finish paying for the Lecture Room of the church.

Another event of importance in Dr. Oliver's pastorate occurred in the spring of 1897 when the church entertained the Southern Baptist Convention. That session of the Convention is said to be the last one held on the old free entertainment plan.

Due to trouble and division in the church, Dr. Oliver resigned as pastor to take effect in May, 1898. Dr. Calvin S. Blackwell was then called and entered upon his pastorate here November 1, 1898. He was an orator of the first rank, and so drew large crowds. He was popular as an evangelist and was much in demand as a speaker at various conventions and assemblies.

It was during his ministry that the new and improved art windows were placed in the church. Also during this time we have the first reference to the B. Y. P. U. meetings. There had been a long while before this in the 60's a "Youth's Missionary Society" in which many of the young people had received inspiration for world service and had shared in the work of helping native workers through the Foreign Mission Board. The B. Y. P. U. now took up this work and enlarged it to a service of training for Christian service.

The weekly prayer service was changed about this time from Thursday to Wednesday night. Also the Delgado mission was begun while Dr. Blackwell was pastor. There were 241 additions to the church in the four years of his pastorate.

Dr. Blackwell resigned early in 1903, and for about a year the church was without a pastor. Then came

Dr. Fred D. Hale in 1904. He came to this church from Hot Springs, Arkansas.

Dr. Hale was a great organizer. He organized the church membership into sections and placed some members over each section. Later on he placed a member in charge of each block where members resided. He organized the officers of the various departments of church work into an "Advisory Committee." Each chairman was expected to make a monthly written report of his work. Under such aggressive leadership the church had to go forward.

Dr. Hale was a great revivalist. He had a great many evangelistic meetings in the church. One meeting, with Dr. William Lunsford preaching, resulted in 57 additions; another, with Dr. W. W. Hamilton preaching, resulted in 125 additions; another by Dr. W. L. Pickard brought in 145 new members; another by Dr. M. F. Ham resulted in 100 additions; and still another, with Dr. Blackwell, brought 40 additions to the church. The church membership grew in leaps and bounds.

Dr. Hale believed strongly in missions. Although the church had been giving small amounts to Home and Foreign Missions, Dr. Hale soon had the church giving a thousand dollars to Foreign Missions and also large sums to Home Missions.

Dr. Hale had deep convictions as to the evils of strong drink. He worked and spoke against liquor on every opportunity. He had others speak against it. Governor Glenn spoke once or twice in this church on the subject. It has been said that Dr. Hale did more for prohibition than any other one man in this section of the State. It was just before the close of his work here that the State voted in the prohibition statute.

On January 17, 1906 the church voted to enlarge its Sunday School room at a cost of \$3,500.00. The report

to the Association the next year, 1907, showed that the church then had 804 members and a Sunday School of 375. The contributions amounted to \$10,203.29 for that year. It is manifest that the church was prospering in many ways.

Feeling the call of God in the call extended him by the McKinney Avenue Church of Dallas, Texas, Dr. Hale resigned as pastor on May 23, 1909. In his resignation he wrote some words which will be accepted by the citizens of the city: "I would rather live in Wilmington than anywhere else on the face of the earth."

The close of this notable pastorate has brought us just a bit beyond the year that marks the last period in the history of the church; but we felt that we ought to do this in order to close Dr. Hale's work here.

V.

From Dr. Hale to the Present, 1908-1933

Dr. Hale left the church enlarged and well organized for effective service. In a few months after Dr. Hale's resignation, Dr. J. H. Foster of Anniston, Ala., was called by the church. He began his work here on October 1, 1909.

With his experience, Dr. Foster made great use of the organized efforts of his predecessor. He at once sought to enlarge the work. A City Missionary in the person of Miss Nettie King, now Mrs. L. F. Gore, was employed. In January 1912, Rev. M. O. Alexander was licensed to preach, and in February ordained, and made assistant to the pastor. Brother Alexander also preached at Wrightsboro and other mission points of the church. He remained with the church until June 1, 1913 when he resigned to enter the Seminary. The

next month, July 14, 1913, we find Rev. W. Marshall Craig present in the church conference. He was ordained on July 23, 1913.

With such an excellent leader and such capable assistants, the church made great progress along all lines. There were improvements both material and spiritual. During the first four years of Dr. Foster's pastorate there were 787 additions to the church and mission points of the church, an average of 186 per year. In the same time the church contributed a total of \$49,995.22 to the work locally and to missions and benevolence. The \$5,000 debt on the church was wiped out, and granolithic sidewalks placed around the church, a primary room built in the basement, four classrooms in the gallery, the vestibule floor tiled, the roof re-covered with slate, an organ motor installed, and hymn racks and hymn boards secured, under the leadership of Dr. Foster. Also during this time, in 1914, the marble baptistry, the gift of Mr. John R. Hanby and his brother, Dr. Joseph D. Hanby, was built in.

In addition to all these improvements and accomplishments in the local church, the Winter Park Church was started in 1913, and the house at Delgado, which later became the Gibson Avenue Church, was erected.

The church prospered greatly under the wise leadership of Dr. Foster. Consequently it was a source of great regret when he resigned to take effect on August 1, 1915 to accept the presidency of the Bessie Tift College of Forsyth, Ga. Recognizing the hand of God, however, in the call, the church accepted his resignation.

The church at once made the assistant pastor, W. Marshall Craig, Acting Pastor. He had already won the hearts of the members. So amiable, so efficient,

and so popular was he that many of the members desired the church to elect him as pastor. He served the church for one year and then resigned to accept the call to the First Baptist Church of Kinston, N. C.

On October 1, 1916, Dr. John Jeter Hurt became pastor. He set out to make the church still greater in every possible way. He brought with him Mr. D. H. Wilcox as assistant. Others were soon added, including the genial Mr. W. B. Muse, as office secretary, and Miss Rose Goodwin as director of Young People's Work. Later on, in turn, Miss Effie Rose, Miss Gertrude Loughlin, and Miss Karen Pool served as workers among the young people and in directing the music.

Dr. Hurt's pastorate covered the period in which the United States participated in the World War. The church had seventy-four members in the various branches of service in the war. Very few lost their lives; but many received injuries of various kinds.

Reaping something of the financial boom which followed the war, the church entered upon a period of prosperity. In the Seventy-Five Million Campaign of Southern Baptists, the church received a quota of \$60,000.00, and actually pledged a total of \$76,000.00.

Through the leadership of Dr. Hurt, the church sponsored the Seaside Assembly at Wrightsville Beach. The Harbor Island Auditorium was erected by the Tide Water Power Company and tendered to the Baptists for this purpose. Helpful informational and inspirational programs were skillfully arranged by Dr. Hurt and his able assistants. Large crowds came from various parts of the State to these meetings. However, after a few years, the Assembly had to be abandoned.

By far the largest and most important undertaking fostered under the leadership of Dr. Hurt was the erec-

tion of the Sunday School Annex. On August 8, 1920, we have this interesting item in the minutes: "On motion of Brother L. F. Gore, duly seconded by William Struthers, Jr., the recommendation of the Building Committee, that a contract be made between the church and L. H. Vollers for the construction of the new Sunday School building at an estimated cost of \$71,000.00, was adopted."

As time went on, however, and building materials went up in price, it was found that it would cost far more than \$71,000.00. In fact, it cost quite a sum over a hundred thousand dollars. Consequently the church, in spite of great payments, had to sell \$50,000.00 worth on bonds. These were authorized by the church on February 8, 1922, and were soon sold to eager buyers. The bonds were made to mature in five years, March 1, 1927.

Other important movements during this pastorate were the "Once-A-Month Meetings for Men," which brought many famous speakers to the church, and a Lyceum course which was fostered by the B. Y. P. U. of the church.

The church thus moved forward along all lines. The budget for 1921, for example, called for \$13,852.00 for Current Expenses alone. The salary of the pastor was fixed at \$6,000.00; that of the assistant at \$1,800.00; that of the Office Secretary at \$900.00; and that of the B. Y. P. U. Director at \$750.00. The budget for 1922 called for a still larger amount for the Current Expenses, \$16,295.00.

The new Sunday School Annex was used for the first time on January the first, 1922. Large crowds attended and thrilling programs were carried out on that day. The same enthusiasm characterized the "Home Coming Week" celebrated a little more than a

month later, the week of February 20th. All the living former pastors were present. Dr. W. B. Oliver of Anderson, S. C., preached on Wednesday night, his subject being, "Christian Progress." On Thursday night, Dr. Calvin S. Blackwell of Norfolk, Va., spoke on, "The Four Gospels." And on Friday night, Dr. J. H. Foster, President of Bessie Tift College, Georgia, spoke on, "The Foundation of God."

Feeling the need of a Baptist church in the eastern part of the city, a number of the members of the First Church, together with members from the other Baptist churches in the city, met in Trinity Methodist Church on September 1, 1923 and organized the Temple Baptist Church. To this new organization over a hundred of the members of the First Church went, many of them being active workers in the First Church.

About a month later, October 7, 1923, Dr. Hurt resigned as pastor to accept the call extended him by the First Baptist Church of Jackson, Tennessee. He took with him his efficient Office Secretary, Mr. W. B. Muse; but he left with the church his amiable and experienced Assistant, Mr. D. H. Wilcox.

The church then asked Brother Wilcox to assume charge as Acting Pastor, and called for his ordination. He gave himself wholeheartedly to his task. The church at that time was several thousand dollars in debt above its bonded indebtedness of fifty thousand dollars. Brother Wilcox urged the members to do their best. In one special offering he raised some five thousand dollars. In the nine months while he served the church as Acting Pastor he reduced the debt in notes and current bills considerably.

It was during this time, in June 1924, that the State B. Y. P. U. Convention met in this church. The meet-

ing was largely attended and greatly enjoyed. Brother Wilcox proved himself an able leader in every way.

On July 6, 1924, Rev. D. H. Wilcox resigned the work here in order to accept the position of Assistant Pastor of the First Baptist Church of Winston-Salem, N. C. The church at once passed resolutions expressing their high esteem for Brother Wilcox and his work. He closed his ministry on September 1, 1924, the date on which the present pastorate began.

The present pastorate, now almost nine years in length, has been marked by a few important events. One of these was the inauguration of the Quarterly Thank Offerings in 1925. Another was the adoption, also in 1925, of the "Double Unified Budget," which brings all contributions and expenditures of the church through one channel, and makes all giving an act of worship.

Another, and perhaps the most outstanding event, was the payment of the entire indebtedness of the church, which amounted to considerably more than \$50,000.00 in 1924, when the present pastorate began. By March 1927, when the bonds fell due, the church had paid the notes and other debts and \$23,000.00 on the bonds. At that time the church prepared and sold \$27,000.00 of new bonds, \$9,000.00 to mature each year for three years. These bonds were paid for each year. Consequently on April 1, 1930 the church was free from debt. The church continues to rejoice that the debt was paid, and paid when it was; for since that time all have felt the pinch of the depression more and more.

One other event for this period should be mentioned, the purchase of a Pastor's Home in October, 1930. At that time, the church purchased from Mr. W. J. Craig, retiring General Passenger Agent of the A. C. L. Rail-

road, his house and lot at 117 South Fourth Street for \$13,000.00. Of this amount Mr. D. H. Penton paid one-tenth at the time of the purchase, and the church has since reduced the debt to \$7,800.

The pastor has constantly emphasized spirituality in living, stewardship in giving, and world-wide service. As a result of this emphasis the church has come to support either through its budget, or through individuals and groups in the church several foreign workers. The contributions have gradually risen until for 1932 the church stood second in the State in giving to the Co-operative Program although only eighteenth in size of membership.

In the eight and two-third years of this pastorate the church has received into its membership almost one thousand members and has contributed to all causes approximately three hundred thousand dollars. For such blessings of service we ought to be profoundly thankful to God.

The spirit of co-operation and harmony has been manifest through all these years. No pastor could ask for more harmony or unity than the present pastor has been privileged to have.

As helpers in the work, the pastor has had the following: Mr. S. B. Tabb, as Financial Secretary, from September 1, 1924 to March 1st, 1925. From that time to the present Mrs. Mary E. Hanby has been both Financial and Office Secretary, and has rendered efficient and invaluable service to the church. As Educational Directors, first came Miss Leila J. Grimes of White Plains, Georgia, who served most acceptably in 1925-1926. She was followed by the student-minded and efficient, Rev. Ernest C. Kolb, of Clemson College, S. C. He served for one year, 1926-1927, and resigned to pursue further studies in Duke University. Then

came Rev. J. A. Neilson from Bluefield, West Virginia. He served in a great way from October 1927 to January 1, 1929. Since that time the church has had no other assistants.

In such a brief sketch many things of importance have had to be omitted. It has not been possible to give many resolutions, which would have been of interest, or to give any definite history of the various departments of the church's work. Practically nothing has been written about the music of the church, and even the fine work of the deacons could not be followed in a definite way. It would require a large volume to give the history of this church in detail.

While we cannot give a definite connected sketch of the Sunday School, we ought at least to give a list of the superintendents. The church has had a Sunday School for at least a century. Unfortunately we do not have a history of this important part of the church's life. We are not able to trace even the superintendents from the first. The one first mentioned in the minutes was A. P. Repiton, who was later a pastor. Later on we find such honorable names as those of B. F. Mitchell, E. W. Manning, and W. A. French. Since 1885, the following have served: Joseph H. Mitchell (1885-1889), Jacob S. Allen (1889-1890), P. B. Manning (1890-1891), S. G. Hall (1891-1892), C. C. Brown (1892-1894), James Calder (1894-?), L. H. Battle (1898-1899), George E. Leftwich (1899-1904; 1908-1909; 1910-1912), John R. Hanby (1904-1906), B. T. Hopkins (1906-1908), M. E. Graham (1909-1910), F. T. Allen (1912-1915; 1924-1925), D. H. Howes (1915-1917), R. F. Coleman (1918), D. H. Wilcox (1919-1923), Edwin B. Josey (1925-1926), E. C. Kolb (1926-1927), J. C. King (1927-1930), L. C. Robertson, Jr., (1930 to present). These men, with their associates, the officers and teachers, have done a marvelous work for the Master.

Thus we come to the close of the first one hundred and twenty-five years of this church's service to God and to humanity. Its defects have been apparent through the years. But God has blessed and used the church in a great way. Its workers and members have gone out into many sections of the nation. Through its gifts, it has touched the uttermost parts of the world. Its worth to the moral and spiritual life of the city, to the State, and to the nation, cannot be estimated in human language.

Our prayer is that during all the years to come the church may continue to grow in favor with God and man, and have continued prosperity in things spiritual, and, as far as is best for it, in things material.

THE PASTORS OF THE CHURCH

- J. C. Grigg (1833-1834)
- A. W. Chambliss (1835-1836)
- A. P. Repiton (1839 and 1843-1844)
- A. J. Battle (1842-1843)
- James McDaniel (1844-1851)
- W. H. Jordan (1852-1855)
- J. L. Prichard (1856-1862)
- W. M. Young (1864-1867)
- J. C. Hiden (1868-1875)
- J. B. Taylor (1875-1883)
- T. H. Pritchard (1883-1892)
- W. B. Oliver (1893-1898)
- C. S. Blackwell (1898-1903)
- Fred D. Hale (1904-1909)
- J. H. Foster (1909-1915)
- W. M. Craig (Acting, 1915-1916)
- John J. Hurt (1916-1923)
- D. H. Wilcox (Acting, 1923-1924)
- J. M. Kester (1924—)

CHURCH OFFICERS, 1933

Clerk, J. S. LANE; Assistant Clerk, B. V. SUNOFSKY

Treasurer, Current Expenses, F. T. ALLEN

Treasurer, Missions, MRS. J. D. VANN

Financial Secretary, MRS. MARY E. HANBY

Superintendent of Sunday School, L. C. ROBERTSON, JR.

Assistant Superintendent, JAMES F. WARWICK

Director Young People's Work, J. E. JOHNSON

President, Woman's Missionary Society, MRS. A. M. ALDERMAN

DEACONS

J. D. VANN, *Chairman, S. B. TABB, Secretary*

F. T. ALLEN L. F. GORE D. H. PENTON

DR. A. M. BALDWIN H. A. HANBY W. C. PETERSON

J. L. BALDWIN J. R. HANBY L. C. ROBERTSON, JR.

R. H. BRADY E. B. JOSEY DR. W. T. SMITH

D. L. DOBSON D. C. MARSHALL J. F. WARWICK

RAY FUNDERBURK J. A. ORRELL

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Kester, John Marcus, 1887-1936.
Historical sketch of the First Baptist C



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